

Trust in God.

"It is better to trust in the Lord than to put confidence in man."
Psalms.

I will not doubt though clouds may hide,
At times, the way by which I tread,
I will not doubt God's power to guide,
Through darkest night, my steps aright.
I will not doubt though sorrows wave,
Shall sweep the shore where rest I've sought,
I'll trust His love, His arm shall save
Though foes deride, and friends are naught.
I'll trust my Father—God—though not one ray,
Of earthly hope shines o'er my path.
And though my flesh, He will not slay,
My soul shall trust him, to the last.

Mrs. E. M. Sigerfoose.

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The Transfiguration.

One of the grandest and most awful scenes, ever witnessed by mortal man on earth, was the transfiguration of Christ on the holy Mount, Moses and Elias appearing with him in glory, from the unseen world.

We perhaps, may profitably study the subject, and try to find the lesson the Lord designed to teach by the transaction. From what he said to the disciples about eight days before, relative to this matter, no doubt, gives us the key to the lesson, saying that some of them standing there should not taste of death till they should see the kingdom of God. He no doubt meant by this, that they should see it fairly represented on the mount of transfiguration. Peter also evidently refers to the same thing, in the first chapter of this first Epistle, saying, We have not followed com- ingly devised fables when we made known unto you the power and coming of the Lord, and were eye witnesses of his majesty, &c., Moses and Elias appeared with Christ in glory on the mount of transfiguration, Peter, James and John were the honored spectators and witnesses of his majesty.

When God spake from the excellent glory of the cloud, saying, This is my beloved Son in whom I am well pleased, "*Hear ye Him,*" he meant as much as to say, "The time was when ye had Moses and the prophets, it was *then* your duty to *hear them*. My servants Moses and Elias *now* lay down their commissions and authority at his feet who is their successor and superior. "*Hear ye him.*" This exhibition was an earnest of the power and coming of the Lord, a manifestation of the kingdom of God, as it *will be when it comes*.

Christ represented his own glory as it will be in the future kingdom, by the glory of the transfiguration. Moses represented the resurrected saints, and Elias represented those who will be changed in a moment, in the twinkling of an eye, from the mortal to the immortal state, without passing through the ordeal of death.

Peter James and John represented the willing, submissive subjects of Christ when he shall be "King over all the earth." The blessedness of the future Kingdom was represented by the desire of the apostles to always remain upon the mountain in such Holy Society. They said, "Lord it is good for us to be here."

Whatever may be the different opinions held with regard to the future and final abode of the saved, one thing is settled and certain, that where- ever Christ is there they shall be, shall see him as he is, be with him, and be like him, "It will be good to be there," and that will be all the heaven we shall want. I conclude from all that I can read on this subject that, that abode will be on this earth. God made it for man's dwelling place and the devil shall not frustrate the purpose of God, He has succeeded in introducing the curse. But when Jesus shall have destroyed the works of the devil, there will be no more curse, but this earth regenerated and made new, will be like the garden of Eden, and will be man's future, end- less, happy abode. It having been the scene of the Savior's humility, shame and suffering. It is very proper that it should finally be the scene of his glory and triumphant majesty. In the mean- time let us continue to pray, "Thy kingdom come and thy will be done *on earth* as it is done *in heav- en*."

J. A. RIDENOUR.

Popularity.

BY G. A. COPP.

A display of money to keep in the current popularity can be seen almost daily.

Men and women strain almost every nerve to keep on the popular side. If this should be the side of right, it is all right, but so often it is not.

Some men and women who have attempted to keep with and ahead of the popular current are to- day in utter ruin and disgrace. Why is it? Be- cause their means were shorter than their extremes; because it is written that before destruction pride cometh, and before ruin haughtiness. These same haughty, popular-current persons today have the contempt, derision and dishonor of many of their former best friends.

Very often, too, we see men—young men and old men—walk into a saloon, drink down the slops that are poisonously prepared, and often the be- gining of it was that they thought it popular. They seem to think but little and care for nothing when in a drunken or semi-drunken condition. Little do they think of the wrong they do and the bad ex- ample shown others, and still most awful of the destiny of their souls should it be suddenly requir- ed of them.

Many are the ways by which this popularity is manifested, as by theater going, ball dancing, card playing and many other ways too numerous to mention. A display of dress is another kind of popularity. This is, however, more especially ad- dicted to the female kind; yet the males are fall- ing into line rapidly. We see women scantily clothed not because too poor to have their bare arms and shoulders clothed but because it is popular to so do. It is the fashion and has to be done re- gardless of health, modesty or decency. It seems to me to be the most impudent, irreverent piece of foolishness ever practiced by seemingly sensible people; to think of men and women decorat- ing their person with something that often makes them appear ridiculous not to say indecent just to gratify the master fashion. A great many men themselves do not approve of such female foolish- ness, yet the slave still bows to her master.

It is said that "Fashions come from Paris and Paris gets them from the devil," and this I partly believe. It is said, too, that they start from indecent houses and from lewd women, and if this be a fact why should Christian pretending women at least strain their senses to keep in range with them?

I suppose no one objects to something comforta- ble and of common sense made regardless of popu- larity, yet if such be in fashion it is not at all ob- jectionable.

Here is what the apostles say about the adorn- ment of the body: "In like manner also, that wo- men adorn themselves in modest apparel with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which be- cometh women professing godliness) with good works. Whose adorning, let it not be that out- ward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the adornment of a meek and quiet spirit, which is in the sight of God of great price. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Then, too, persons who appear more than they are either by dress or by display otherwise are deceivers; for they appear to be more than they really are and thereby deceive many. It is no new thing for a strange man or woman to appear in a community and by much display of dress, as well as by other false pretensions, gain the con- fidence of many good people, then suddenly disap- pear after having defrauded and imposed upon some bodies hard earnings and generosity. It is all done through deceit: appearing more than they are.

Oft times such persons pretend to be Christians and work themselves into Christian hearts by such

stragem; as it is somewhat popular now a days anyhow to be a church member but to become so by partaking of Christ's commands as sparingly as possible, but not be popular to be a Christian. It is also somewhat popular to be received into the church by sprinkling, but not so to go down into the stream and be baptized as was Christ. There is something strange anyhow that some people claim baptism to mean anything else than going down into the stream and being immersed. For if the word baptize meant immersion when Christ was baptized, why does it not mean the same to- day? or when did the word change its meaning?

It is somewhat popular, too, now a days to have a choir to do all the singing for the congrega- tion, but not so for all to join and sing with one accord. It is somewhat popular for members of churches to partake of the holy bread and wine and this with sprinkling for baptism call it about all the church ordinance, but it is not at all popular to wash one another's feet. It is altogether popular for Christian professing women to trail into church a humpback-looking deformity, a gorgeous display of bangled hair, necklaces, finger rings and be so apparently stiff, cold, fine and formal as to shock a Chinese heathen's idea of the Christian religion, but not at all popular to appear in modest apparel with shamefacedness and sobriety. It is very popu- lar to drop a dime, quarter, or a half dollar into the contribution box, but not so to give alms to the poor in secret.

It is quite popular to be a member of a city club, but not so to be a strict member of a prayer meet- ing. It is somewhat popular to attribute almost everything that is, and has been to some other origin other than that of God, but not so to give God the honor and power of creating everything except evil. It is quite popular to sit stiff and erect in your pew during prayer, but not so to humbly prostrate the body upon the knees. It is very popular for ministers to preach for the people, but not so to preach for Christ. Many other things it is popular to do that I am not popular enough to know.

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Don't Wait for Tomorrow.

BY LAURA F. COLLIER.

Tomorrow is the devil's watch-word. It is his cleverist device. There probably never was a soul lost, who had not at some time or other thought of giving up the ways of sin and following Christ. But the devil whispers in their ear "wait, there is time enough yet. Tomorrow will do." Therefore they would let today's opportunity pass by unheeded, but were resolved to consider their salvation "tomorrow." Oh, how many have thus resolved that have been lost forever! Jesus calls you today. If you hear His voice harden not your heart. As you value that never-dying soul of yours, when He calls you today, answer Him not "I will come tomorrow." Seek Jesus today while He may be found, but there is no promise for to- morrow. Tomorrow's sun may never shine for you.

If we can do a good deed today let us not wait for tomorrow. For tomorrow may be too late. To- day is God's time. Jesus is standing ready to re- ceive all those that seek Him. If we could only realize how precious time is to us, we would not wait for tomorrow, nor would we waste our lives in serving the one that gave us all our troubles. We should spend our whole lives in the service of God then it is nothing compared with the goodness and mercy He has shown towards us. Now let us go to work today for the salvation of souls that we may with Paul say "Behold today is the day of salvation."

Now to those that have not equipped themselves with the whole armor of God, do not wait for to- morrow. For tomorrow you may be no more. For the time is coming when God shall call His child- ren home. What comfort to Christians! But oh! sinner where is your comfort and your hope, if you have not had your names ascribed in the Lamb's Book of Life? what then shall be your doom? Stop! consider your condition today. Take up the cross. Follow Christ in all His teachings and heed not him, who whispers "Tomorrow." Montivideo, Va.